

8-1959

Churches of Christ Salute You with a Herald of Truth: August Sermons

Herald of Truth

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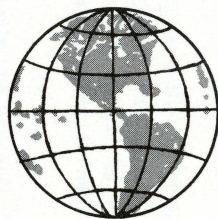
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HERALD

CHURCHES OF CHRIST SALUTE YOU WITH THE



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TRUTH

RADIO
SERMONS
•
AUGUST
1959

THE CHALLENGE OF THE CENTURY

By JOHN F. REESE

Elder, Highland Church of Christ

Most of us have said, "I'd give anything to see the gospel presented with the same force and coverage that error is presented by the denominations on nationwide radio and TV." We believe that by 1960 this dream will become a reality with a new series of the Herald of Truth Television Program featuring brother Batsell Barrett Baxter and going into the homes of over 100,000,000 American viewers.

The Highland elders believe the opportunity now before us is the CHALLENGE OF THE CENTURY. While we realize that this is a tremendous effort, we also believe that by the grace of God, it can be met and serve to give His cause an immeasurable boost all over this nation.

When the necessary funds are guaranteed, contracts will be signed with 100 new television stations located in 49 states. With this new coverage, the Highland Church program will reach a saturation of 86.5% of all TV sets and 95% of all the radios in the nation. At the present time, the Herald of Truth is being heard over more than 300 radio and television stations, both independent and over ABC and the MBS networks.

This new series, it is felt, will bring more audience response than ever before. And this is the way valuable contacts are made for local congregations. People who write in manifest their interest; they are in turn referred to a local group. It is then that visits, calls and personal evangelism take over and many thousands won to Christ through the "foot in the door" made possible by the responses from the Herald of Truth.

There are those in the denominational world who say that such a tremendous undertaking could never be done by the church of our Lord. How can we fail to rise up in arms and meet this challenge and prove that without a central "mission society" Christians can and will get behind this great effort. We have been commanded to "go into all the world and preach the gospel." Never since Pentecost have we had such an opportunity to reach so many with one medium. We must not fail to accept this challenge!

WHAT ABILENE HAS DONE

The great challenge of sending the gospel to 100,000,000 souls each week in 1960 has been placed before the church of this century. Many congregations are seeing the vision of this vast audience and hearing the sweet story of salvation being presented to them over radio and television. They want to take their place in the ranks of those picking up this challenge for the Lord.

The College Church in Abilene took a special contribution Sunday morning, August 9, for the making of these new films for the Herald of Truth. Enthusiastic members gave \$1,127 above their regular contribution to help send the Truth to lost souls. The College Church stands firmly behind their sister congregation in this great work.

The Highland members gave \$2,553 in a special offering Sunday morning, August 16. Then in a special area-wide rally Sunday afternoon, August 16, \$750 given. In the past few days Highland members have given \$8,558 in cash and pledges to support the Herald of Truth radio and television program.

But much more is still needed and without the ardent support of fellow Christians, this effort will fail. Every dollar will mean that the goal is that much nearer. The elders of the Highland Church are asking the help of others only after the Highland members have given generously and sacrificially in behalf of their work.

Would you not prayerfully consider sacrificing \$1.00 per week for a year in order that millions might have the opportunity to learn of Christ? They are crying for our help; will we heed their pleas?

~

May 31, 1959
Pontiac, Michigan

Dear Sirs:

I'm a Christian. Last Saturday I was watching television and I happened to come across a program presented by the church of Christ. I turned into the program just as it was going off the air but I did hear on the broadcast that whosoever was interested could send in about the free Bible correspondence course. I am new in Christ and I feel this course would help me and strengthen me for the Lord's work.

I would appreciate your cooperation in sending me this course or information thereof.

Thank you,
Truenson Lampbell

BRETHREN SPEAK UP FOR TV PLANS



WILLARD COLLINS
Nashville, Tenn.

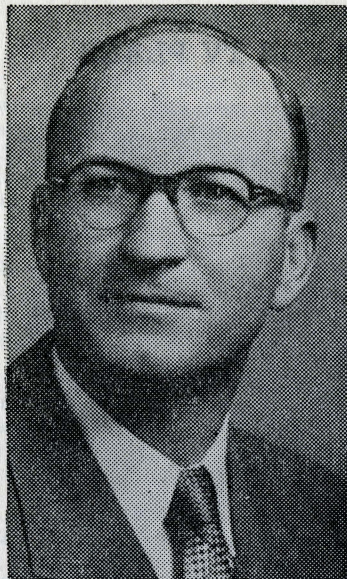
"I have worked with Batsell Barrett Baxter for over 15 years. I think the elders have made an excellent choice in selecting this man who is so prepared in heart and mind for the job of carrying the gospel by the medium of television. He is dedicated to his work. He works hard so that whatever he does might be done in an excellent way. I am happy to encourage the elders of the Highland Avenue congregation in this great endeavor."



THOMAS WARREN
Fort Worth, Tex.

"I sincerely hope and pray that brethren everywhere will respond most heartily and generously to this wonderful opportunity now in the hands of the Highland Ave. Church. We simply cannot afford to lose this opportunity of preaching the gospel to 100 million souls."

REACH 100,000,000 FOR CHRIST
IN 1960



HULEN JACKSON
Dallas, Tex.

"Give the brethren where you are serving an opportunity to help the Highland Church in Abilene reach America through these 775 radio and television stations. We can't ever buy time at any price in the Dallas area on the TV stations. Church members want to help and will help on such a tremendous project. Give them a chance. Briefly state the facts. Appeal to them to give."



JOE MALONE
Denver, Colo.

"To me, the proposed plan embodies the most extensive single means of reaching that vast, though unseen audience of unbelievers, yet devised in our age. May God grant that it come to fruition."

SUPPORT THE HERALD OF TRUTH



JACK MEYER, SR.
Birmingham, Ala.

"Special contributions and commitments are needed now. This gives us another chance to prove to the world that churches of Christ can cooperate in preaching the saving gospel to the world without any organization except the New Testament-specified congregation and with each congregation maintaining its independence in electing to contribute both in design, amount, and time. We have the gospel, the money, and the New Testament plan of operation. In addition to the marvelous work the Herald of Truth has already done, let us arise to the emergency of this expanded privilege, and practice what we preach."



C. E. MCGAUGHEY
Houston, Tex.

"The Highland Ave. congregation is to be congratulated for its zeal in preaching the gospel by radio and television to the millions who knew little and nothing about New Testament Christianity. I feel that the Herald of Truth programs have done much toward helping to evangelize this generation. The experience of Highland Church in the field of television and radio has enabled them to take advantage of many open doors.

"The opportunity to begin a new television series with Batsell Barrett Baxter as speaker is one that presents a great challenge to Christians everywhere throughout the nation and there should be a reality, I am confident, that good beyond our imagination will be accomplished in the providence of God."

STATIONS CARRYING HERALD OF TRUTH TELEVISION PROGRAM

CITY	STATION, CHANNEL, TIME	CITY	STATION, CHANNEL, TIME
ALABAMA		NEW YORK	
Montgomery --- WCOV	11:30 a.m. (Thursday)	Buffalo ----- WKBW	7
ARIZONA		NORTH CAROLINA	
Tucson ----- KOLD-TV	13	Asheville ----- WISE	62 6:30 p.m.
CALIFORNIA		Asheville ----- WLOS-TV	13 9:00 a.m.
Blythe ----- BTVC	6	Wilmington --- WECT-TV	6
GEORGIA		NORTH DAKOTA	
Savannah --- WSAV-TV	3	Williston --- KUMV-TV	8 4:00 p.m. (CST)
ILLINOIS		OHIO	
Harrisburg --- WSIL-TV	3 2:00 p.m. (Wednesday)	Cincinnati -----	
Quincy ----- WGEM-TV	10 1:30 p.m. (CST)	Lima ----- WIMA-TV	35
IDAHO		OKLAHOMA	
Nampa ----- KCIX-TV	6 4:00 p.m.	Oklahoma City KWTW-TV	9 8:30 a.m.
KENTUCKY		Tulsa ----- KVOO-TV	2 12:30 p.m.
Lexington --- WLEX-TV	18 2:30 p.m.	OREGON	
Paducah --- WPSD-TV	6	Portland ----- KPTV	12 11:30 a.m.
MAINE		PENNSYLVANIA	
Portland --- WCSH-TV	6 10:30 a.m.	Lockhaven --- WPBZ-TV	3:00 p.m.
MICHIGAN		SOUTH CAROLINA	
Detroit --- CKLW-TV	9	Charleston --- WUSN	2 12:30 p.m.
MINNESOTA		Florence --- WBTW	12:00 noon
Austin ----- KMMT-TV	6	TENNESSEE	
MISSISSIPPI		Memphis --- WHBQ-TV	13 2:00 p.m.
Jackson ----- WJTV	12	Nashville ----- WLAC	5 10:30 a.m.
Meridian --- WTKO-TV	12 12:00 noon (Saturday)	TEXAS	
Tupelo --- WTVV-TV	9 2:00 p.m.	Laredo --- KGNS-TV	8
MISSOURI		San Antonio WOA1-TV	4
Jefferson --- KRCG-TV	13 2:00 p.m.	VIRGINIA	
Joplin --- KODE-TV	12	Richmond --- WTVR-TV	6
MONTANA		Petersburg --- WXEX-TV	8
Butte ----- KXLF-TV	4 (non-schedule)	WEST VIRGINIA	
Helena ----- KXLJ-TV	12 (non-schedule)	Parkersburg WTAP-TV	
NEW MEXICO		FOREIGN	
Roswell --- KSWs-TV	8	BERMUDA	
		Hamilton --- ZBM 1-TV	
		PUERTO RICO	
		Puerto Rico WORA-TV	5

This list is not 100% correct due to frequent changes.
All times Sunday unless otherwise indicated.
Check your local newspaper or television station for times not listed.

FOUNDATION FOR A LIFE

ABC and MBS Networks

By JAMES D. WILLEFORD

Radio Sermon No. 392

August 2, 1959

Did you ever prepare a sermon? It is a very interesting experience. Every sermon should begin in prayer because the minister who does not talk with God in his study cannot talk effectively for God in the pulpit. Through prayer one begins to feel the spirit of God and to understand the mind of God. Also, the preacher must have in mind the people who are to hear his sermon. He must love them and long for his sermon to help them. A sermon that does not help the hearer is not worth preaching.

One of the amazing things about the preaching of Jesus was His ability to make so clear the eternal truths of God with such ordinary illustrations. For example, He said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27).

Thus Jesus ended a sermon, and His hearers went away with the crash of doom reverberating in their ears. This parable was the concluding appeal of the great Sermon on the Mount. It is impossible to imagine a brief speech of greater force than this indelible picture of the two builders.

Jesus Himself was a builder, and in the parable of our present study He shows that building one's life is like building a house. We can build either on the rock or on the sand. He who hears the word of God, and keeps it, builds upon the rock, but he who hears the word and ignores it, builds upon the sand.

The parable teaches that hearing only is not sufficient, but that hearing is important. Christ said, "Blessed are your ears, for they hear" (Matthew 13:16), and, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:6). He said also, "Take heed what ye hear" (Mark 4:24).

"Whosoever heareth these sayings of mine"—was the sharp challenge of authority sounded by Christ. What a regal claim! The words of the Nazareth Carpenter are to be absolute law, a touchstone by which men and nations rise and fall. It is not necessary that we hear Luther,

Calvin, Campbell, or even Moses and Elijah, but it is imperative that we hear Christ. God spoke from heaven, saying, "This is my beloved Son, . . . hear ye him" (Matthew 17:5).

However, it is not enough just to hear the truth spoken by God's Son. The hearing should do three things for us. First, it should stir our feelings. Some people say we should leave emotion out of our religion, but a person without feelings is dead. When one hears God's truths it should stir his heart. Second, the hearing should stimulate one's thinking. The Lord says, "Come now, and let us reason together" (Isaiah 1:18). Without reins on the horse, he would run wild, and without reason and intelligent thinking, our emotions get out of hand.

But it is not enough for a sermon just to make us feel well or to make us think. Jesus said, "Whosoever heareth these sayings of mine, and doeth them" shall receive the blessing. Christ demands in His hearers not earnestness alone, but earnestness which will translate truth heard and truth pondered into truth lived! So every sermon should begin with a truth and end in a life.

The Lord never left truth hanging in the air as an abstract principle to which assent only may be given. He never considered a sermon finished until it was expressed in action. And it does not take a vast amount of experience or observations to convince us that the great emphasis which Jesus gave to this necessity for action was well justified. Charts of exercise never made an athlete. Books on food never gave nourishment. Nor did sermons alone ever make a saint. Charts, books, and sermons are useful for their purpose only insofar as they inspire and direct actual deeds.

The responsibility of hearing is that the hearer will obey the truth he hears. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Unless, as Jesus says, "these words of mine" find constant expression in daily life, the man who hears them will be just as helpless when life's real tests come as a house on the sand is in the teeth of a hurricane.

Talk is certainly no substitute for deeds! But there is the ever-present danger that we may hear and talk about fine actions so much that we unconsciously come to think in a vague way that we have done them. Mark Twain once said that if a man tells a story often enough, he will come to believe it. It is due to the same mental process that a clerk at the information desk of a railroad station has the feeling that he has actually been in the places about which he has given information for years. In both cases talk comes to be an acceptable substitute for real deeds.

Hearing has its dangers for it is easy to listen, but hard to do. To hear the sayings of Jesus does not involve getting out of the easy chair of self-satisfaction, but to do them requires the flexing of our moral muscles for action.

Even reading is fraught with danger, for we harm ourselves when

we read a good book that unquestionably makes our pathway as clear as a white ribbon of road in moonlight, and then refuse to walk in it! The psychology of an inveterate novel-reader or theater-goer is dangerous; it easily substitutes the thing felt for the thing done. There is a Russian story of a lady who went to the theater on a winter's night and wept copious tears over fictitious suffering in the play, while her coachman was perishing of real cold outside the door.

Our feelings are not a sufficient substitute for action, for feelings alone are shifting sand—a poor foundation for a house! But of course we understand that there are three prime forces in personality—feeling, or emotion, reason, or intellect, and will—and that all three of these are necessary to voluntary action. But emotion is wild until it is guided by reason and focused by will. Reason ends in futile theorizing until the emotion kindles it and the will makes it effective. Similarly the will can be no better than a frenzied digging until emotion covets the home, and reason plans and supervises the building. Thus the three are inseparable and each is essential. They are the living triangle, perfectly balanced, around which life revolves.

Yet it is true, and especially of religion, as Jesus proclaimed, that the balance is more likely to be upset by the absence of will than by the absence of feeling or intellect. Christ did not minimize the place of reason in religion, but He stressed that the reason without the will to back it up never arrives. For example, if we may use a modern day illustration, reason discusses with utmost care all the swimming strokes, but it never enters the water or learns to swim. It takes the will to push reason into action.

And it was this principle that prompted Jesus to say, "Ye are my friends if ye do whatsoever I command you" (John 15:14). He says, "It is not enough to feel that 'these sayings of mine' are truth—they must be translated into action if they are to avail." Thus Jesus pleaded fearlessly that His teaching should be brought to the acid test of deeds.

But despite His pleas, there are many popular substitutes for action. One very popular substitute for following the teachings of Jesus is to admire them. It is popular because it is so much easier. It is always in good taste to admire Christianity, and it costs nothing. But it is a poor substitute for action to pay the gospel a few cheap, easy, and empty compliments.

It is hypocritical to profess one set of principles, and then to live by a different set. One scholar compares the difference which frequently exists between the principles people admire and those they use, to two poker players for the fireplace. The fine brass poker in the polished stand is there to be admired. But when we really have to "stoke up the fire," we get out a dingy little black poker which stands somewhere out of sight. So we keep in public view, as this scholar says, the beautiful principles we admire and supposedly believe. But when it comes to our practice, we follow some much less attractive principle of action which we keep

out of sight. Thus, "Love your enemies" is the principle we believe publicly, but "Get even with them" is the principle we privately follow.

We are quick to admire, but slow to obey—a slowness of which Mark Twain spoke when he declared that the parts of the Bible which gave him trouble were not those he could not understand, but rather those which he could understand. "Can any man look around," asks Oliver Wendell Holmes, "and see what Christian countries are now doing, and how they are governed, and what is the general condition of society, without seeing that Christianity is the flag under which the world sails, and not the rudder that steers its course?"

Another substitute for doing the truth is a mere discussion of it. Thus many people who have very pronounced and emphatic views about particular doctrines of Christianity do not show very pronounced or emphatic Christian character. The danger of expending our energy in talk is one of the most insidious perils which Christianity has to meet. A whole church may come to regard the hearing of two sermons a week as its chief end in life. A little girl and her baby brother heard a sermon one Lord's day, and at its conclusion, the brother asked, "Is it done now?" Whereupon the little girl replied, "No, it's just said, and now we've got to go do it."

As another substitute for becoming genuine disciples of Christ, many people simply wish the church well. They patronize it with a few kind words. They say, "Of course we sympathize with the church. Oh, we won't become members of it, nor attend its services regularly, but we'll give it a little money, and we want our children to attend its Sunday morning Bible classes. And we surely want the church in our community." But would there ever be a local church anywhere if everyone took that attitude? Has that ever been your attitude? Is it now? Our Lord says there can be no substitute for "doing."

Jesus compares our hearing and doing His will to a man's building his house upon a rock—a task which was difficult indeed. It meant grading the side of the hill and it was burdensome to carry the materials. And after the house was built, living on the rock was harder. Water and fuel had to be carried some distance, and the blasts of the wintery winds were severe.

So it is with building a life on the principles which Jesus taught. It is not easy to keep your heart pure, to pray for those who have done you wrong, to keep a forgiving spirit in your heart and return good for evil. It is hard to pray for God's will to be done, especially when it applies to your own life. It takes genuine consecration to put God's interests before your own and to walk the narrow way. It is so much easier to drift along, listening to the voice of inclination instead of the commands of duty. It is so much more pleasant if we leave out all the Gethsemanes and the Calvaries.

The comparison Jesus makes in the story of the two builders is not between the man who builds on Christ's teaching, and the man who builds on something else. But the comparison is between the one who

hears and does and the one who merely hears. One house rests on the rock of acts performed; the other on the sand of things merely heard.

Hearing a truth is not sufficient. We must put that truth into action if it is to become a part of our lives. A strong character is largely the result of right habits, and right habits are established by action. The rain and floods and winds which assail the house in our story represent those testing experiences and emergencies which can only be met successfully by that inner strength which has been created by action.

The question of whether severe tests of our character are to be met successfully is decided by the amount of will power which has been created by the habit of daily action. The following sentences from the famous chapter on "Habit" by William James form one of the strongest commentaries on this parable ever written. He says, "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better . . . When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions" (*Psychology, Briefer Course*, pp. 147, 148).

Why is it that some men readily succumb to temptation, whereas other men overcome it without great difficulty? Those who succumb to its siren song do so because their moral fibers have not been strengthened by daily obedience to God's will. They have not heeded the divine admonition: "Be ye doers of the word, and not hearers only" (James 1:22). So when some trial, some emergency, some disappointment, sickness, or bereavement comes, they are swept away in the flood. As George MacDonald says, for such people,

"There came a mist and a blinding rain,
And life was never the same again."

But others meet the shock of afflictions and losses without giving way to bitterness or allowing the outcomes of their lives to be spoiled. The actual practice of truth every day has made it such a reality in their lives that it is a rock foundation in time of storm.

Consider Abraham Lincoln's victory over temptation. When urged to do certain things in order to insure his election to the United States Senate, he answered in words that well deserve a place in the memory of us all: "I am not bound to be elected, but I am bound to be true." Honor had been so deeply ingrained into his nature by years of honest living that his character was an unmovable rock.

But Jesus warned of the temptation to build upon the sand. The sand He had in mind was the wide, dry river beds in Palestine. These beds were made by the melting snow coming down from the mountains. Perhaps only once in a decade would the snows be so heavy as to be

dangerous when they melted. Most of the time there was a nice little stream trickling down through the bottom of the wide bed. There on the sand it was easy to build and convenient to live. The sand was nice, the water was near and in the winter it was a sheltered place from the cold winds.

It must be remembered that in drawing the picture of the man who build a house upon the sand Jesus did not have in mind the malicious, but the thoughtless—a much larger class. The man who listens to the teaching of Jesus and then ignores it has no foundation for his life. He can no more resist the swirling torrents of temptation, and the trials of life than a squatter's shanty along the Mississippi River can resist the onrush of the spring floods.

Jesus is describing a large number of people when He speaks of those who build their character-homes upon the sand, and His warning has a close application to the everyday life of every man. It is as direct as the pointed index finger. He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). The Bible declares that "he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). It is not enough to hear His will; we must obey His word. What about His commands to believe? Have you believed? What about His command to repent of one's sins? Have you repented? What about His command to confess the name of Christ? Have you confessed His precious name? What about the command to be baptized for the remission of sins? (Acts 2:38; 22:16). Have you been baptized for the remission of your sins? What about His command to "live soberly, righteously and godly in this present world"? Have you lived this kind of a life?

Friends, we are all building, but where? On the rock or on the sand? Let us not forget that some day there is coming a testing time. We may go along fooling ourselves and fooling other people, but when the flood comes, what we really are will be revealed. Wrong in a life will not stand. And beyond the tests of life itself is the judgment of the Almighty God.

For the storm comes, and Jesus describes it in abrupt and flashing words. Torrential came the rain! Down swept the floods! Angry roared the winds! Thunder clouds gathered ominously in the hills, lightning tore the sky, and then, amid the crash of thunder, the flood came swirling down the river bed, a livid turbulence, and away went the house that had looked so fair in summer suns!

Could this be a picture of what will happen to your character-home? Who has not seen human houses "fall in"—crumble in sudden ruin—before the onset of business calamity, or the overwhelming storm of sorrow? But what of such houses in the day of judgment? Christ says they will fall, and great will be the fall thereof. Why? Because they were built upon the sand.

It is thrilling to hear Jesus describe the testing of the house which was built upon the rock. He says, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." There you have a picture of strength and stability, of character and courage. Nothing is grander than to see a life stand up when the crises come. Some go to pieces, some break down, some try to run away, but other lives are strong to endure however the pitiless rain of a friend's unfaithfulness might beat, however the cruel winds of pain might lash and tear!

One of my greatest inspirations in my early years was the life a godly elder built. Into his character he put many materials. There was good humor. There was kindness. The members of the church where he served as an elder liked to talk to him when they were in trouble. I never knew him to tell a lie or in any way be dishonest. Into his life he built love, and he never held the wrong spirit toward another person. He was a humble man who never had time to promote himself. He was too busy promoting the cause of Christ.

When the flood of death descended upon him, he was ready. Never did he show any fear or bitterness. Never did he question the goodness or mercy of God. Because of the way he lived, he was not afraid to die. He had no last minute preparations to make. When the flood came, he was on the rock.

Since knowing this good man the first Psalm has come alive for me. That Psalm describes the righteous man. The Psalmist says, "His leaf also shall not wither." The godly man is like the evergreen. In the springtime of the year when all the trees are putting on their new dresses, the evergreen is not very impressive. It has the same old clothes. And during the summertime when all the trees are at their fullest, the evergreen is very inconspicuous.

Neither are we impressed with the evergreen in the autumn when the frost has come and turned the leaves of the other trees into a riot of color. In comparison to the crimson and gold of its neighbors, the evergreen seems mighty drab and colorless. But wait! Here come the cold winds of winter. The sleet lies heavy on the trees. The gayly-colored leaves die and fall, leaving their trees bare and ugly. But the evergreen is still just the same.

In closing, we ask, "Where do you live—on the rock of hearing and doing God's will, or on the sand of hearing only?" As the storms of life test our literal houses here, the flood of judgment will test our spiritual houses "over there." The houses we build upon the rock of obedience will stand, but those houses we build upon the sand of good intentions will fall. If we neglect to build upon the rock while we live, there will come a time when, more than anything else, we will want to sing, "Rock of Ages, cleft for me, Let me hide myself in Thee." Let us hide ourselves in the Lord by being "baptized into Christ" (Galatians 3:27), and remain faithful to our divine calling, and then we will rest upon the Rock when the rain descends, the floods come, and the winds blow.

MAJORING IN MINORS

ABC and MBS Networks

By JAMES D. WILLEFORD

Radio Sermon No. 393

August 9, 1959

The Pharisees were a religious people who majored in minors. Christ said unto them, "Woe unto you, . . . Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:23,24). These were the people who sounded a trumpet when they gave their alms, and stood on the street corners to pray — that they might be seen of men. Christ said, "They have their reward" (Matthew 6:5).

The Pharisees were far more concerned about the impression they made on men than they were of the impression they made on the Lord. They coveted the plaudits of men more than the praises of God. The Bible says that many of their rulers believed on Christ, but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God" (John 12:42,43).

Their forefathers had offered to the Lord thousands of rams, ten thousands of rivers of oil, and even their firstborn sons they were willing to offer for their transgression, but the Bible says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:7,8). These people had majored in burnt offerings, but they had minored in justice, mercy, and humility.

It is easy for us to find fault with them for this, but how much better do we do? One of the major factors to our well-being, and the well-being of our children is freedom, but how much effort are we making to preserve it? What sacrifices are we making for it?

A friend of mine flew from Helsinki, Finland, to Leningrad, Russia, a few weeks ago, and he said that in all that distance he saw a freight train or two, and several trucks, which were traveling on unpaved roads. No super highways, and no pleasure cars — nothing but trucks and trains used in building the industry of Russia. No frills, and thrills — nothing but hard work to build a strong state.

These people are majoring in the essentials necessary to build a nation that can dominate the world. But what is the picture in our country? We must have our expensive cars, our four-lane highways, our luxury trains, and our automatic gadgets, whatever the cost. We must have power for our brakes, power for our steering wheels, and

MAJORING IN MINORS

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power for our window lifts. Our exertions must be limited to pushing buttons, throwing switches, and riding escalators. We must have our eight-hour days, and our five-day weeks or we will paralyze the nation with a strike.

One sees very few luxuries in Russia. The people do without these things that they may spread Communism throughout the world.

We all enjoy our luxuries and we should thank God for them, but there is danger that they may become our besetting sin. We may fall so in love with ease that we will find ourselves majoring in it. By comparison with our freedom, and liberty, ease is one of life's minors — not one of its majors at all.

Good government is also a major blessing, and we should regard it as such. We should strive day and night to preserve it, for the Bible says, "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). But despite this truth, we see corruption in high places, and many people condone it. Instead of winking at it we should stand in righteous indignation and "slug" it out with these forces until they are routed.

However much some may criticize the political demagogue, they do little to unseat him the day of election. The slightest excuse will keep them from exercising their franchise at the polls. The Greeks had a word for the citizen who did not vote, and that word translated into English is "idiot." If I did not vote — I will just be honest with you — I would never raise my voice against the rankest of corruption in government. I would have no right to do so, for I have already condoned it by silence and indifference when I stayed away from the polls. No man has a right to snipe at politicians whom he lets into office by default — default of his voting privilege.

Many of us will speak of the importance of good government, but in the same breath we say: "No Christian in politics," and "No politics in the pulpit." But do we know what we are saying? We are saying that however important good government may be, we will not lend it our support — we will not bother to shoulder our citizenship responsibilities. But let us lose the privileges of good government, and we will cry the loudest for redress of our grievances.

The Christian has a duty as an American citizen to leaven the nation for righteousness, but how can he do this when he refuses to vote? The Christian should not only vote, but he should get into high places as an office holder, and help to make good government.

It is a sad commentary on Christianity when those who profess it do nothing to establish a government of righteousness, but spend their time majoring in the minors of: "No Christian in politics," and "No politics in the pulpit."

Another one of life's majors to the New Testament Christian is

acceptable worship of God. The Bible says "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). It also says that "God is greatly to be feared in the assembly of the saints, and to be in reverence of all them that are about him" (Psalms 89:7).

These Scriptures teach that worship is of the utmost importance, and that it must come from the heart. When we sing or pray it must be done with the spirit and with the understanding. When we hear the Bible read, it must be received, "not as the word of men, but as it is in truth, the word of God" (I Thessalonians 2:13). When we give, it must be done not "grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7). When we partake of the Lord's supper, we must remember Christ "showing forth His death till He comes."

How important, then, is our worship of God! It is of sufficient gravity that we must put our best into it.

But instead of striving to improve our worship, some of us strive over the number of containers to use in serving the Lord's supper. We contend that when Christ "took the cup," and said, "drink ye all of it," He meant for us to take one container and all drink from it. We overlook the fact that He was speaking of the contents of the cup — the fruit of the vine — and not the container. But in our contention for one container we major in a minor, and thus lose the very heart and spirit of the Lord's supper.

We have known of other members of the church who have been contentious over such things as the sign on the church building. They say, "We must not put the sign 'Church of Christ' on our building because the building is not the church." Certainly it is true that the house is not the church; it is only the place where Christians meet for worship. But the sign "Church of Christ" on the building does not say that "this building is the church." It does no more than to identify the people who meet in the building. When we put the sign "Church of Christ" on the building to identify the people who assemble in it, we do the same thing the Lord did when He used the cup to identify the fruit of the vine in the Lord's supper. It is the same figure of speech—called metonymy—that one uses when he speaks of the kettle boiling. In this figure of speech we are not actually speaking of the kettle but of its contents. And when we put the sign "Church of Christ" on the building, we are not speaking of the building but of those who worship in it.

Some oppose the eating of a meal in the church building as if the building were a holy edifice. But why should we oppose the eating of a sandwich in the building when the early Christians had their "love feasts," and it appears they ate these meals right after their services in the same building where they worshiped? Some men have

become so radical that they brand Christians who eat an occasional meal in the church building as advocates of the "social gospel." But eating on the premises where we worship has no connection with the social gospel, and the man who makes such a charge betrays his lack of enlightenment.

Why do we major in such minors when there are important things to do? We should be majoring in the all-important task of preserving our worship, and our liberty. One denomination of major size has already served notice on our country that if it ever gains enough votes it will change the constitution, and deny the rest of us a chance to worship in public. We will have to worship in dens and caves and in other clandestine places. This one denomination will become the state religion of our country — if it has its way — and it has announced that its religious concepts will be recognized as the truth — the only truth — and that no contrary beliefs may be publicly proclaimed! Brethren, there is no time for us to major in minors when we must grapple with such a foe.

Surely we will all agree that marriage is another of life's majors since it vitally affects our homes, our nation, and our daily lives. God ordained it for our happiness, and it must not lose its sacredness or we shall suffer the consequences. It must not become sensual, devilish and earthly, or our children, and their children after them, will pay the penalty for our folly.

Marriage is not for a day, a year, or ten years, but it is for life. In the Old Testament, God said to the men of Israel who were divorcing their wives, that "he hateth putting away" (Malachi 2:16). In the New Testament, our Savior said, "What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

We all know these truths, but many of us do not teach them to our children and warn them of the dangers of divorce. Some of us even justify our sons and daughters in their divorces, and Hollywood is implanting within the minds of our youth that several marriages are fashionable.

The church is largely lukewarm toward this evil, and it seeks ways to condone the divorces of some of its members. Oh, it decries divorce, and preaches against it, but it tolerates what it condemns. In the pulpit it piously proclaims its platitudes, but in the pew it surrenders its plea. Why should the church privately justify what it has publicly denounced? What is to be gained by double-talk except the censure of heaven?

If we really want to deal with the problem of divorce, let us not skirt around the fringes, but go right to its heart. Let us not make excuses for it, and soften the sin of it, but let us show its heinousness. Let us not spend all our time picking up the pieces after a home is broken, but let us prevent that break. We can prevent it if we will

instill within the hearts of our children a deep and abiding respect for God's marriage law. Anything short of this is but majoring in minors.

Training our children is another major of supreme importance, but many of us have failed in this all-important responsibility. We have trifled away the day of opportunity, and then spent the evening of life in gloom, lamenting our failure. But how came we to lose our son? We answer in the language of a man who spoke in the long ago: "As thy servant was busy here and there, he was gone" (I Kings 20:40). Men were busy twenty-five hundred years ago, and they are still busy. Doing what? Majoring in minors! With many of us a game of golf, a knife and fork club, a fraternal order, or a business deal is of more importance than an afternoon spent with our children. But oh! how mistaken we are, for nothing should take precedence over the teaching and training of our own children.

Another principle upon which the Lord lays great stress is compassion for the poor and needy. He says, "He that hath pity upon the poor lendeth unto the Lord" (Proverbs 19:17). Further, He says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27).

But some have all but nullified these Scriptures in their lives by surrounding them with so many restrictions that they can do nothing for the needy. They cannot help orphans in an "orphan home," and they are not obligated to take them into their own homes if it is inconvenient. The orphans must belong to parents who were Christians before the church can help them, and even then "every dollar used to feed an orphan is a dollar taken from preaching the gospel."

All of these restrictions conceived by men, remind us of what Christ said to the Pharisees. He said, "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother: . . . But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:9-13).

The Pharisees justified their failure to help their aged parents by saying to them, "We cannot give you anything because we have already dedicated what we would have given to you, to the Lord." By saying, "It is a gift to the Lord" — whether they ever gave it to Him or not — they absolved themselves of any responsibility to their parents, they thought!

In the same way today, men escape their responsibilities. All they have to do is to major in such a minor as: "The church cannot help

THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

ALASKA

Anchorage	KFQD	
Fairbanks	KFRB	8:30 a.m.
Sitka	KIFW	9:00 a.m.

ALABAMA

Anniston	WHMA	1:00 p.m.
Auburn	WAUD	1:30 p.m.
Bay Minette	WBCA	12:30 p.m.
Birmingham	WATV	8:30 a.m.
Clanton	WKLF	
Decatur	WMSL	
Doshan	WOOF	12:30 p.m.
Eufaula	WULA	4:35 p.m.
Flomaton	WTCB	8:30 a.m.
Florence	WOWL	4:00 p.m.
Foley	WHET	1:00 p.m.
Sylacauga	WFEB	4:35 p.m.
Talladega	WHTB	1:00 p.m.
		(Saturday)
Troy	WTBF	4:35 p.m.
Tuscaloosa	WNPT	

ARIZONA

Bisbee	KSIJN	9:00 a.m.
Flagstaff	KCLS	8:00 a.m.
Show Low	KVVM	1:30 p.m.
Sierra Vista	KHFH	1:30 p.m.
Coolidge	KCKX	8:00 a.m.

ARKANSAS

Camden	KAMD	
Corning	KCCB	1:30 p.m.
Fayetteville	KFAV	7:05 a.m.
Fort Smith	KFSA	9:00 p.m.
Jonesboro	KBTM	4:35 p.m.
Little Rock	KARK	5:30 p.m.
McGehee	KVSA	9:00 a.m.
Paragould	KDRS	6:30 a.m.
Siloam Springs	KUOA	6:00 p.m.

CALIFORNIA

Chico	KPAY	7:35 a.m.
Los Angeles	KABC	3:30 p.m.
Paso Robles	KPRL	
San Francisco	KGO	3:30 p.m.
San Luis Obispo	KVEC	7:00 p.m.
Stockton	KWG	3:30 p.m.
San Diego	KGB	8:30 p.m.

COLORADO

Denver	KOSI	8:00 a.m.
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CONNECTICUT

Hartford	WHAY	1:30 p.m.
New London	WNLC	6:35 p.m.
		(EDT)
Torrington	WTOR	6:35 p.m.
		(EDT)

FLORIDA

Gainville	WGGG	2:30 p.m.
Jacksonville	WPDQ	8:30 a.m.
Miami	WMIE	5:30 p.m.
Milton	WSRA	2:00 p.m.
New Smyrna Beach	WS3B	
Starke	WRGR	
Tampa	WSUN	7:30 a.m.
Winter Haven	WSIR	6:35 p.m.
		(EDT)

GEORGIA

Albany	WALB	2:30 p.m.
Bremen	WWCC	8:30 a.m.
Brunswick	WGIG	6:30 p.m.
Cartersville	WBHF	6:35 p.m.
		(EDT)
Cordele	WMJM	6:35 p.m.
		(EDT)
Fitzgerald	WBHB	
Griffin	WKEU	7:35 a.m.
Rome	WLAQ	2:30 p.m.
Thomson	WTWA	
Valdosta	WGOV	2:30 p.m.

IDAHO

Albion	MVCC	
Idaho Falls	KID	8:00 a.m.
Nampa	KFDX	1:30 p.m.
Jerome	KART	8:30 a.m.
Rupert	KAYT	

ILLINOIS

Chicago	WLS	1:30 p.m.
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INDIANA

Lafayette	WASK	9:35 a.m.
Mt. Vernon	WOCH	8:30 a.m.
Vincennes	WAOV	4:35 p.m.

IOWA

Fort Dodge	KVFD	8:05 a.m.
Sioux City	KSCJ	10:30 p.m.

This list is not 100% correct due to frequent changes.
All times are Sunday unless otherwise indicated.
Check your local newspaper or radio station for times not listed.

KANSAS

Goodland ----- KBLR 4:35 p.m.
Salina ----- KSAL 7:35 a.m.

KENTUCKY

Bowling Green ----- WKCT 1:30 p.m.
Corbin ----- WCIT 4:35 p.m.
Danville ----- WHIR 4:35 p.m.
Hopkinsville ----- WKOA 7:15 a.m.
Mayfield ----- WKTM 2:30 p.m.
Maysville ----- WFTM 4:35 p.m.
Paducah ----- WPAD 8:30 a.m.
Paintsville ----- WSIP 4:35 p.m.
Pikeville ----- WPKE 9:05 p.m.
Somerset ----- WSFC 4:35 p.m.

LOUISIANA

Bogalusa ----- WIKC 4:35 p.m.
Monroe ----- KMLB 10:00 p.m.
Shreveport ----- KRMD 1:30 p.m.
Winnfield ----- KVOL 8:00 a.m.

MAINE

Augusta ----- WFAU 6:35 p.m.
(EDT)
Biddeford ----- WIDE 6:35 p.m.
(EDT)
Houlton ----- WABM 6:35 p.m.
(EDT)
Portland ----- WPOR 7:30 p.m.
Presque Isle ----- WAGM 6:35 p.m.
(EDT)

MARYLAND

Hagerstown ----- WJEJ 2:30 p.m.

MASSACHUSETTS

Boston ----- WTAO 2:30 p.m.
Fitchburg ----- WEIM 6:35 p.m.
(EDT)
Lowell-Lawrence ----- WLLH 6:35 p.m.
(EDT)
Ware ----- WARE 6:35 p.m.
(EDT)

MICHIGAN

Detroit ----- WXYZ 5:30 p.m.
Escanaba ----- WDBC
Flint ----- WRRR
Ludington ----- WKLA 2:30 p.m.
Muskegon ----- WKBZ 6:30 p.m.

MINNESOTA

Eveleth ----- WEVE 4:35 p.m.
Mankato ----- KTOE 6:30 p.m.
Montevideo ----- KDMA

MISSISSIPPI

Brookhaven ----- WJMD 4:35 p.m.
Centerville ----- WGLC 8:00 a.m.
Greenwood ----- WABG

Hattiesburg ----- WXXX 4:35 p.m.
Jackson ----- WJDZ 8:30 p.m.
Laurel ----- WLAU 1:30 p.m.
Natchez ----- WNAT 2:00 p.m.
Vicksburg ----- WQBC 4:35 p.m.

MISSOURI

Cape Girardeau ----- KFVS 8:30 p.m.
Kansas City ----- KCMO 8:30 a.m.
Salem ----- KSMO 8:30 a.m.
Springfield ----- KWTO 1:30 p.m.
St. Joseph ----- KRES 6:35 p.m.

MONTANA

Anaconda ----- KANA 8:05 a.m.
Bozeman ----- KBMN 7:45 a.m.

NEBRASKA

Kearney ----- KGFV 8:05 a.m.
Omaha ----- KOWH
Scottsbluff ----- KNEB 8:00 a.m.

NEW MEXICO

Artesia ----- KSVP 6:35 p.m.
Hobbs ----- KWEN 4:35 p.m.
Raton ----- KRTN 4:30 p.m.
Truth or Consequences ----- KCHS 4:35 p.m.

NEW YORK

Hornell ----- WLEA 6:35 p.m.
(EDT)
Horsehead-Elmira Hgts. ----- WEHH 6:35 p.m.
(EDT)
Malone ----- WICY 6:35 p.m.
(EDT)
Massena ----- WMSA 7:00 p.m.
(Saturday)
New York City ----- WABC 2:30 p.m.
Ogdensburg ----- WELB 6:35 p.m.
(EDT)
Rochester ----- WVET 10:30 a.m.

NORTH CAROLINA

Burlington ----- WBBB 6:35 p.m.
(EDT)
Durham ----- WTIK 1:30 p.m.
Fayetteville ----- WFLB 2:30 p.m.
Fuquay Springs ----- WFGV 6:35 p.m.
(EDT)
Gastonia ----- WGNC 1:30 p.m.
Greensboro ----- WGBG 2:30 p.m.
Hendersonville ----- WHKP
Lenoir ----- WJRI 6:35 p.m.
(EDT)
Mt. Airy ----- WSYD 6:35 p.m.
(EDT)
Roanoke Rapids ----- WCBT 6:35 p.m.
(EDT)
Salisbury ----- WSAT 1:30 p.m.

NORTH DAKOTA

Devils Lake ----- KDLR 4:35 p.m.
Fargo ----- KXGO 4:30 p.m.
Grand Forks ----- KILQ 1:00 p.m.
Valley City ----- KOVC

Sumter ----- WFIG 6:35 p.m.
(EDT)
Sumter ----- WSSC 2:30 p.m.
Walterboro ----- WALD 6:35 p.m.
(EDT)

OHIO

Ironton ----- WIRO 6:35 p.m.
(EDT)
Marietta ----- WMOA 6:35 p.m.
(EDT)
Toledo ----- WSPD 9:30 a.m.

OKLAHOMA

Ardmore ----- KVSO 1:30 p.m.
Enid ----- KCRC 6:00 p.m.
Lawton ----- KSWO 9:00 p.m.
Poteau ----- KLCO
Tulsa ----- KTUL 8:30 a.m.
Wewoka ----- KWSH

OREGON

Portland ----- KWJJ 3:30 p.m.
Coquille ----- KWRO 1:30 p.m.

PENNSYLVANIA

Coatesville ----- WCOJ 5:30 p.m.
Connellsville ----- KCVI
Johnstown ----- WCRO 8:00 a.m.
Latrobe ----- WAKU 6:35 p.m.
(EDT)
Lock Haven ----- WBPZ 6:35 p.m.
(EDT)
Phillipsburg ----- WPHB 9:00 a.m.
State College ----- WMAJ 9:00 a.m.
St. Mary's ----- WKBI 6:35 p.m.
(EDT)
Tyrone-Altoona ----- WTRN 7:35 a.m.
Washington ----- WJPA 8:35 a.m.
Wellsboro ----- WNBT 6:35 p.m.
(EDT)
Wilkes-Barre ----- WILK 7:30 a.m.

RHODE ISLAND

Westerly ----- WERI

SOUTH CAROLINA

Bennettsville ----- WBSC 6:35 p.m.
(EDT)
Charleston ----- WHAN 2:30 p.m.
Columbia ----- WCOS 7:30 p.m.
Florence ----- WJMX 2:30 p.m.
Georgetown ----- WGTN 6:35 p.m.
(EDT)
Rock Hill ----- WRHI 6:35 p.m.
(EDT)

SOUTH DAKOTA

Mitchell ----- KORN 5:35 p.m.
Watertown ----- WKAT 5:35 p.m.

TENNESSEE

Athens ----- WLAR 4:35 p.m.
Columbia ----- WKRM 1:30 p.m.
Fayetteville ----- WEKR 4:35 p.m.
Jackson ----- WTJS 1:30 p.m.
Johnson City ----- WETB 1:30 p.m.
Lexington ----- WDXL 1:00 p.m.
Livingston ----- WLIV 4:35 p.m.
McKenzie ----- WHDM 1:30 p.m.
McMinnville ----- WBMC 1:30 p.m.
Morristown ----- WCRK 9:35 p.m.
Nashville ----- WNAH 5:35 p.m.
Nashville ----- WSIX 7:00 p.m.
Oak Ridge ----- WOKE 9:00 a.m.
Tullahoma ----- WJIG 4:00 p.m.

TEXAS

Abilene ----- KRBC 8:15 a.m.
Amarillo ----- KGNC 1:30 p.m.
Bay City ----- KIOX 4:35 p.m.
Beaumont ----- KFDM 1:30 p.m.
Big Spring ----- KBST 1:30 p.m.
Borger ----- KHUZ 5:05 p.m.
Corpus Christi ----- KEYS 1:30 p.m.
Eagle Pass ----- KEPS
Fort Worth ----- WBAP 8:15 p.m.
Graham ----- KSWA 4:30 p.m.
Longview ----- KFRO 1:30 p.m.
Midland ----- KCRS 1:30 p.m.
Monahans ----- KVKV 4:35 p.m.
Pampa ----- KPDN 4:35 p.m.
Perryton ----- KEYE 8:15 a.m.
Pleasanton ----- KBOP 8:30 p.m.
Rosenberg ----- KFRD 9:00 a.m.
San Angelo ----- KGKL 1:30 p.m.
San Antonio ----- KMAC 11:30 a.m.
Snyder ----- KSNY 4:35 p.m.

UTAH

Provo ----- KIXX 8:30 a.m.

VERMONT

Waterbury ----- WDEV 6:35 p.m.
(EDT)

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VIRGINIA

Bristol	WFHG	6:35 p.m. (EDT)	Green Bay	WDUZ	1:30 p.m.
Clifton Forge	WCFV	6:35 p.m. (EDT)	Madison	WIBA	8:00 a.m.
Fredericksburg	WFVA	8:30 p.m.	Manitowoc	WOMT	4:35 p.m.
Petersburg	WSSV	6:35 p.m. (EDT)	Oshkosh	WOSH	1:30 p.m.
Waynesboro	WAYB	6:35 p.m. (EDT)	Poynette	WIBU	4:35 p.m.
			Reedsburg	WRDB	4:35 p.m.
			Wausau	WSAU	9:00 a.m.

WASHINGTON

Omak	KOMW	9:15 a.m.
Seattle	KVI	4:00 p.m.
Sedro-Wooley	KBRC	8:30 a.m.
Walla Walla	KTEL	3:30 p.m.
Wenatchee	KUEN	

WEST VIRGINIA

Fairmont	WTCS	9:00 p.m.
Logan	WLOG	6:35 p.m. (EDT)
Montgomery	WMON	6:35 p.m. (EDT)
New Martinsville	WETZ	1:00 p.m.
Parkersburg	WCOM	7:00 p.m. (Saturday)
Wheeling	WKWK	9:00 p.m.

WISCONSIN

Beloit	WGEZ	4:35 p.m.
Fond Du Lac	KFIZ	4:35 p.m.

WYOMING

Casper	KSPR	9:15 a.m.
Douglas	KWIV	1:30 p.m.
Thermopolis	KTHE	1:30 p.m.

FOREIGN

BERMUDA

Pembroke	ZBM	1:30 p.m.
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CANADA

Blind River, Ont.	CJNR	
Toronto, Ont.	CKEY	9:15 a.m.
Weyburn, Sask.	CFSL	
Winnipeg, Man.	CKY	11:30 p.m.

CANAL ZONE

Panama	HOL	6:00 p.m. (Saturday)
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PHILIPPINE ISLANDS

Manila	DZAQ	7:30 a.m.
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A DREAM COME TRUE IN '60

1960 could well mark the beginning of a greater period of evangelism for the church of our Lord. With the addition of new stations, the Herald of Truth could reach a potential audience of 100,000,000 people each week. At the average rate of visitors to our local congregations, it would take all our pulpits 3,333 weeks to reach that many people. It is entirely possible to reach 86.5% of all TV sets and 95% of all radios in the United States. A dream, true, but it can be a "dream come true in '60."

orphans unless their parents were Christians." But does this sound like the Lord who said, "if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matthew 5:46,47). Does this sound like Paul who said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10)?

Brethren, let us refrain from petty and picayune striving about words to no profit that we may develop within our breasts a heart of compassion that will encompass the whole world.

Did you ever consider the effects of majoring in minors? It not only squeezes the compassion from our hearts, but it creates prejudice and produces wrangling.

We have known people whose minds were poisoned against large congregations, big church buildings, and prominent preachers. They have majored in little things so long that anything of outstanding size or accomplishment is vice-ridden. But, friend, vice is not partial to size or numbers. and it is no respecter of persons. It may be as prevalent among small congregations as it is among large ones.

It is the spirit of majoring in minors that has invented many of the shibboleths we here these days; such as, "one church may not undertake to do a work to which all congregations are equally related," "one church may help another only when the one helped is destitute," and "there can be no congregational cooperation except in benevolence."

It is this same spirit that has produced the anti-Bible class movement, the anti-Christian college delusion, and other kindred isms.

In closing, may we suggest that one of the greatest majors of all the Bible is the plan of salvation. Our Lord commands us to believe in Him, repent of our sins, confess His name before men, and be buried with Him in baptism — that we may be forgiven (John 8:24; Luke 13:3; Matthew 10:32; and Romans 6:4). This is His law of redemption for all men, and it is applicable unto all men. It should be the supreme desire of our hearts to comply with this divine plan of salvation, for it came from heaven.

Let us not major in such minors as going to the mourners' bench, trying to get religion by praying through, waiting for a better-felt-than-told feeling, listening for a small voice in the night, or signing a card, when we have the plan of salvation clearly set forth within the New Testament.

Let us hasten to obey Him who said, "Come unto me all ye that labor and are heavy laden," for then, and then only, can we find rest "unto our souls" (Matthew 11:28,30). Then, and then only, will we be majoring in the things that really count, either in this world or in the world to come.

THE VINE AND THE BRANCHES

ABC and MBS Networks

By PERRY B. COTHAM

Radio Sermon No. 394

August 16, 1959

The language of Jesus, as recorded in the 15th chapter of John, verses one through eight, sets forth in an allegory the intimate, divine relationship between Christ and His disciples. Christians are related to Christ in a manner comparable to the relationship between a vine and its branches.

Teaching by figures of speech was one of our Lord's favorite methods. By them He made His lessons very plain, and because they were plain "the common people heard Him gladly." In this Scripture we are to study today we have a narrative true to natural life, given to teach spiritual truth. Let us notice some of the lessons taught by Christ in this analogy.

1. The first lesson is that God is the owner of the vine. Christ said, "I am the true vine, and my Father is the husbandman." God planted Christ in the world as the source of life and made Him the only stem by which branches can be vitally united and through which they draw their life. Jesus is the true vine because He fulfilled the Old Testament prophecies of the Messiah. The husbandman is the vine-dresser or the one who owns, cultivates, prunes, and tends the vine. As proprietor and cultivator, God wills that the branches bring forth fruit abundantly. He cuts off the unfruitful branch and purges, or cleanses, the fruitful branch in order that it may bear more fruit. The pruning is done by means of the word.

2. The second lesson Christ taught in this beautiful imagery of the vine and the branches is that the relationship between the vine and the branches is the same as that between Himself and each disciple. What the vine is to the branches in the natural world, Christ is to His disciples in the spiritual realm. The vine supplies food to the branches. Jesus, who is one with the Father, is the source of all life: He enables His disciples to bear the fruit of holiness. In their relationship to each other, the branches are one with the vine because they draw their life from the vine and bear the same kind of fruit as the vine. Likewise, Christians are one with Christ — not physically, but spiritually. Christians attached to Christ make one complete unit. Again, fruit never grows on the vine itself, but on the branches; neither do the branches produce fruit independently of the vine. The vine cannot bear fruit without the branches; the branches cannot live without the vine. The same mutual relationship exists between Christ and His followers. So Jesus said, "I am the vine, ye are the branches."

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3. The next lesson taught by Jesus in this figure is that one must be in Christ to bear fruit. The fruitfulness of each branch depends upon its living union with the vine. So to bring forth spiritual fruit there must be a vital connection with Christ. Jesus said, "Every branch in me, that beareth not fruit . . ." Again He added, " . . . for without me, ye can do nothing." In the first six verses of John 15 our Saviour used the expression "in me" six times. This repetition certainly is important, for it teaches that men can produce fruit for God only when they are in Christ, that there is no spiritual life apart from Christ. A branch connected with the vine draws its life from the vine and can live only by means of the life which it draws from the vine. Likewise, we can live spiritually only through union with Christ. It follows, therefore, that we cannot depend upon our morality alone to save us. Regardless of the excellence of one's own morality, salvation cannot be obtained apart from Christ. Cornelius was morally good before being united with Christ, but he was unsaved (Acts 10:1-3; 11:14).

Too, the language of Jesus suggests that human organizations, such as lodges, contain no salvation. People often boast of their membership in particular institutions founded by men, as if such could save them from sin. Neither the principle for which an organization stands, the amount of good it does, nor the number of its members is important. Jesus said that one must be in Him to bear fruit. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The best man in the world, without this vital connection with Christ, cannot bear fruit which will bring him any blessings in eternity. One may be a splendid citizen with good morals, yet not be a branch in the true vine. No individual can be saved apart from Christ, since salvation is in Christ (II Timothy 2:10). "Neither is there salvation in any other . . ." (Acts 4:12). Many good people need to learn this lesson.

The necessity of this relationship, of course, raises the question, "How does one enter into Christ?" Paul gives the answer: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3,4). Again, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Since one is baptized into Christ, and since one cannot bear fruit unless he is in Christ, it follows that no one can bear acceptable fruit until he is baptized.

Furthermore, the Bible teaches that to be in Christ is to be in His church. The church is the body of Christ (Col. 1:18; Eph. 1:23). Since Christ's body is His church, therefore, if a person is in Christ, he is in the Lord's church. When one is baptized into Christ, he is then saved from his past sins and added by the Lord to the church (Acts 2:47).

Therefore, since being in Christ is equivalent to being in His church, and since one must be in Christ to bear fruit, it follows that one who is not in the church cannot bear fruit to the glory of God.

4. The fourth lesson taught by the Lord in the analogy of the vine and the branches is that **the disciple must abide in Christ to maintain life and be productive.** The branch cannot continue to bear fruit unless it continues to abide in the vine; neither can man bear spiritual fruit except he continues to abide in Christ. Jesus said, "Abide in me, and I in you . . . He that abideth in me, and I in him, the same bringeth forth much fruit." Hence, the person in Christ must continue to abide in Him; the connection must be maintained.

This Scripture certainly teaches that it is possible for one to cease to abide in Christ after he has entered into fellowship with Him. Although some have said that once he is in Christ he is forever saved, we know that no matter how productive a branch may be, it cannot continue to bear fruit if it is severed from the vine. Now, what did Jesus say is the consequence of one's failing to abide in Him? Jesus declared, "Every branch in me that beareth not fruit, he taketh it away." Note that the Lord said, "Every branch in me" (i-n, in! M-E, me; "in me"—that is, in Christ). "Every branch in me"—not a branch superficially attached, but one actually in Christ, as the branch is in the vine — "every branch in me that beareth not fruit he taketh it away" (John 15:2 ASV). Again, in John 15:6, the Saviour declared, "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." The purpose of the branch is to bear fruit. If a person who is in Christ does not bear fruit, he will be taken away. What will become of those who are cast out? As the dead branches which have ceased to bear fruit are cut off, gathered up, and burned, so shall those finally be who are cut off from Christ. Thus the Saviour clearly states what will happen to all Christians who apostatize, or cease to bear fruit. They will be cut off, gathered, cast into the furnace, and burned. The man in Christ who does not abide in Him, or ceases to bear fruit, will be finally cast into hell. Therefore, a man who has once been in Christ can cease to abide in Him.

This means, of course, that one who has actually been converted and is a child of God may be eternally lost. Christ did not say that a branch which "seems to be in me" can be taken away, but rather He affirmed that the unfruitful branch "in me" is taken away. **A branch which has never been united with the vine cannot be cut off.**

The apostle Paul said concerning Christians who had gone back to the old law of Moses: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4 ASV).

5. The fifth lesson to be learned from our Saviour's language in John 15 is that **there can be no abiding in Christ, the spiritual vine,**

except by continued obedience. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So a person abides in Christ by retaining Christ's words in himself, or by faithful obedience.

The apostle John told Christians how to remain in Christ. He said, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (I John 2:24). Again, he said: "And he that keepeth his commandments abideth in him, and he in him" (I John 3:24 ASV). If one abides in Christ, and His words abide in him, Jesus further said, "Ye shall ask what ye will and it shall be done unto you." Thus, the acceptability of an individual's prayers depends upon his abiding in Christ. A person in whom the word of God dwells can expect his prayers to be answered. But the man who turns away from the law, even his prayer is an abomination to God. (See Proverbs 28:9).

6. The sixth lesson concerns the result of this vine-branch relationship: **The disciples glorify God in a life of fruit-bearing.** "Herein is my Father glorified, that ye bear much fruit," said Jesus. As the branches which bear much fruit please the husbandman, so God is glorified when the disciples of Christ bear much fruit. Only by bearing fruit can people be true disciples of Christ, for the Lord said, ". . . and so shall ye be my disciples."

One may ask, "What kind of fruit is to be borne?" The apostle Paul said, ". . . the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22,23). Peter wrote to the disciples of Christ and told them if they would add "the Christian graces"—virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity—they would enter the eternal kingdom; but if they did not possess these beautiful traits of character, their lives would be barren and unfruitful (II Peter 1:5-11).

One may ask, "What kind of fruit is to be borne?" The apostle Paul thing; that was the barren fig tree. He came to the tree, expecting fruit, and found nothing but leaves (Mark 11:13-21). Christ did not blight this tree because it bore poisonous fruit, but because it had no fruit. Today Christ seeks fruit from each disciple—that is, character and conduct like His, a good and righteous life, and souls we have won to the Lord. But often, instead of finding fruit, He finds "nothing but leaves"—a mere profession. In view of this fact, each member of the church should ask himself, "What fruit am I bearing for Christ?"

7. Finally, we learn from Christ's language in John 15 that **the various denominations are not branches of the church.** Jesus did not say, "I am the vine, all of the denominations are the branches." The branches cannot refer to the different religious bodies for at least three reasons.

First, when Jesus said, "I am the vine," not one of the present religious denominations was in existence. Denominationalism did not exist for several hundred years after Christ. Since a vine cannot maintain its life and bear fruit without branches, it would follow that the church was a branchless, fruitless, lifeless organization until denominations were formed several centuries later—if religious organizations were indeed the branches as some contend. It is evident, therefore, that Christ did not mean denominations when He spoke of branches.

In the second place, it is contrary to nature that a single vine can produce two hundred fifty different kinds of branches, each bearing a different kind of fruit. In America alone, there are two hundred fifty, or more, religious bodies. Does one branch of a vine bear pumpkins, another watermelons, and still another grapes? In nature every branch on the same vine bears exactly the same kind of fruit. Nevertheless people who refuse to believe that one vine can produce a variety of branches and fruits readily accept the unreasonable analogy that each branch in the true vine, which is Christ, is a religious denomination. However, the early church was one united body of believers. In the apostolic age Christians did not belong to any of our modern-day denominations. They were simply members of the Lord's church, which is the saved number, the body of Christ, the family of God. No apostle, therefore, ever addressed a certain branch of the church.

The third reason why we know that Christ could not have been saying that the different denominations are the branches is that Christ was speaking to His disciples, and He used the personal pronoun "ye." "I am the vine, ye (i.e., Peter, James, John, etc.) are the branches . . . If a man abide not in me, he is cast forth as a branch." So an individual disciple is a branch. As disciples of Christ, we are not members of any branch of the church—we are branches. Christ is the vine and individual Christians are the branches.

Dear friend, if you are not a Christian, you should become united with Christ today. If you will believe in Him as the Son of God, repent of all sins, confess your faith in Christ, and be immersed in water unto the remission of your sins, the Lord will save you, add you to His church, and make you a branch in the true vine. We plead with you to obey the Lord now.



The 23rd and Grace Church of Christ in Wichita Falls, Texas, is endeavoring to raise support in order that they might purchase radio and television time on stations in six of the largest cities in Australia. The Herald of Truth tapes and films will be furnished for this effort by the Highland Church of Christ.

THE PLACE OF WOMEN IN THE CHURCH

By JAMES D. WILLEFORD

ABC and MBS Networks

Radio Sermon No. 396

August 30, 1959

What did Christianity do for women? What does the New Testament say concerning their place in the church? How did the early church react to this teaching? What place should the church of today give to women in its work and worship? These are the questions for which this sermon attempts to discover answers. And may we say in the beginning that we seek fact, not fancy; truth, not theory; instruction from heaven, not the prejudiced feelings of men or women.

Before we observe the place of women in the church of the Lord, let us take a look at their status before the church was established.

In Greece, women were accorded somewhat higher respect than women of other pagan societies. Nevertheless, even Greek women were placed almost on the same level with the slave and were under the absolute control of their husbands both by custom and by law. Women were cultivated physically in order that they might be good mothers and produce sons who would be superior warriors. No thought, however, was taken for women after their days of childbearing were over, with the result that standards became very lax. The marriage tie could be dissolved by the husband without any scruple or legal process.

In the home, the Greek maiden grew up in comparative ignorance. The care bestowed on domestic duties and on her dress was the only interest of her monotonous existence. Although the Greeks were a race of thinkers, poets, sculptors, painters, and architects, "not one Athenian woman ever attained to the slightest distinction in any one department of literature, art or science" (James Donaldson, *Woman: Her Position and Influence in Ancient Greece and Rome, and Among the Early Christians*, p. 55).

In the Roman Empire women enjoyed a somewhat better standing than in Greece, but legally, the wife was still regarded merely as a piece of property completely under the control of the husband. The laws of the Republic made every father and husband a despot. In 215 B.C. a law proposed by Oppius at a time when state finances were low and expenditures had to be curbed provided that "no woman should be allowed to possess more than a half ounce of gold, to wear a particolored garment, to ride in a chariot within the city of Rome or a town occupied by Roman citizens, or within a mile of these places, except for religious purposes" (Livy, XXXIV, 1, 3).

Among the Jews, a woman's position seemed to be a paradox. On the one hand there is the well known saying of the synagogue service,

"Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman." And on the other hand there are the lofty words concerning womanhood in the Proverbs: "Who can find a virtuous woman? for her price is far above rubies . . . Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31:10, 25-28).

The paradox can only be solved with a right understanding of woman's sphere of service, for according to the Old Testament, the special and supreme sphere of woman is the home. There her position has always been one of unchallenged dignity. There she made her special contribution to the life of Israel. Although her legal rights were very few, she was accorded a place of honor in carrying out the privileges of motherhood. The general principle which applied to the status of women in Judaism was, "The King's daughter within the palace is all glorious (Psalms 45:14), but not outside of it."

But to say that the role of Jewish women in the public religious life of Israel was solely a passive one would not be accurate. To them belonged certain religious privileges under the covenant which heathen women did not enjoy. Many religious activities were open to them, and some women participated in them. Nevertheless, other activities were forbidden them, and, although the Old Testament did not sanction the total subjection of women to men, it did give them a place of subordination to men.

When Christ came, He recognized the intellectual and spiritual possibilities of women, and in His teaching He exalted them to a place of honor and respect in the world. There are two accounts in the gospels of Jesus' recognizing, honoring, and rewarding with physical healing the faith of women. One concerns a Jewish woman who was healed of an issue of blood. The other incident involved a Gentile woman whose persistent faith was rewarded by the delivering of her daughter from an unclean spirit. These two events illustrate the appreciation of women on the part of Jesus which obliterated the barriers of sex and race.

The Rabbis were unwilling to teach women, because education, except for that which could be given girls in the home, was for men only. But in the ministry of Jesus there is abundant evidence that He taught women privately, and there is every indication that, as part of the multitudes which followed Him, women heard His public teaching. The miracle of the feeding of the five thousand specifically states that there were women present in the crowd that followed the Master on that occasion. Further evidence that women were present in the crowds that heard the Lord's teaching is the interesting use He made of women in His parables and illustrations. For instance, the parable of the mustard seed which a man took and planted is followed by the parable

of the leaven which a woman took and hid in the meal. Though the parables teach different truths, it is not at all unlikely that our Lord varied the figure in order to capture the attention of men and women who were in the "great multitudes" that gathered on that occasion.

The same practice is repeated in another pair of parables recorded in Luke 15. The Lord speaks first of the joy of a man on finding a lost sheep, and then of the joy of a woman who found a lost coin. There can be no doubt that the use of our Lord makes of women in these parables and illustrations is evidence of His special interest in them.

In addition to this public ministry, our Lord taught women individually and in private. Indeed, some of the most profound revelations concerning Himself and His Father were given in these instances. That He even did such a thing indicates His appreciation not only of the intellectual capacity in woman but also of their spiritual capabilities.

One of these instances took place on the Lord's journey from Judea to Galilee when He passed through Samaria. While sitting at Jacob's well, and while the disciples were in town buying food, He held a discussion with a Samaritan harlot. The Rabbis had said that a man should not salute a woman, not even his own wife, in a public place, but here was Jesus teaching a woman in public! To hold this sort of conversation with a Samaritan, with whom the Jews had no dealing, was to break all convention and demonstrates Jesus' wider interest in people outside Judaism. That He should deal with a harlot shows His compassion and interest in the neediest of human beings. It is rightly said that "in this combination of freedom and pity . . . He makes a new departure of enormous significance and importance."

On one occasion Christ used a woman to teach some religious leaders the grace of forgiveness in mixing mercy with law, and on still another occasion, the sacrificial giving of a widow was used to teach the disciples that true value is based not on quantity but on quality. In other words, our Lord held up to men the lives and examples of women.

On at least two occasions Jesus received the public testimony of women. While teaching in a synagogue on the Sabbath, He called a woman to Him and healed her of her infirmity. She immediately glorified God so as to bring an indignant rebuke from the ruler of the synagogue but not from the Master. In the other instance, the healing of the woman who touched the hem of His garment, Christ called for the public declaration of her faith. The Bible says she gave her testimony "before all the people" (Luke 8:47).

During Christ's personal ministry, He was anointed by women, and Mary's costly ointment paid highest tribute to the Master, for "this was the kind of demonstration reserved for princes or persons of great distinction." It was a woman who led the way in saying "that no tribute is rich enough to pay to Him," and this kind of worship He not only received but defended before all.

Women were faithful servants of Christ during His personal min-

istry. The Bible says that Peter's mother-in-law ministered to the Lord and others in the house. Mention is made of a band of women who "ministered unto him of their substance," and on two occasions it is recorded that Martha served Jesus. The Bible speaks of "many others" who ministered to Jesus of their substance and followed Him from place to place.

Some of this band of ministering women followed Christ to Jerusalem to the last Passover and were found at the scene of the crucifixion (Matthew 27:55). At some point during the hours of crucifixion they evidently moved within talking distance of the cross, and they followed the body of their Lord to the place of His burial in order to minister to Him by preparing the spices and ointments. But since it was the Sabbath day they rested, and coming the next day with those spices they found the tomb empty.

According to the Biblical record, it seems clear that women were the first to receive the news of our Lord's resurrection. They were honored with the news of the resurrection first simply because they were being faithful to womanly duties. After all, they were present at the tomb that first resurrection morning because they were bringing spices for the body of the Lord, something they had been prevented from doing earlier because of the Sabbath. This was a woman's work, and the women at the tomb were ministering in caring for physical needs in the time of death as they had so often done during the time of Jesus' life. Christ honored these women with the first announcement of His resurrection because of their faithful performance of the responsibilities of their sex.

Immediately after Christ's ascension women gathered with the apostles and disciples in the upper room in Jerusalem. They were not there to cook for the men but to pray with them, and there is certainly no reason to believe that they were not included in the group who prayed for Judas' successor. Nothing could be more unlikely than that Mary and the other women were asked to withdraw at that point in the

proceedings. The group probably included those women mentioned earlier who ministered to Jesus, and there is no reason to exclude them from the number of a hundred and twenty disciples (Acts 1:15).

In the very first weeks of the history of the church there were not many women converts, but that situation did not last long. After the death of Ananias and Sapphira "believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). One of these early Jerusalem converts, Mary the mother of John Mark, donated her house as a meeting place for part of the church in that city.

When the gospel reached Samaria, again the record mentions the women who believed it and were baptized along with the men. When the Christian message went into Europe, women again were prominent in the record. The first European convert was a woman named Lydia, "a seller of purple in the city of Thyatira" (Acts 16:14). Because she is mentioned as head of her household she was probably a widow, and

evidently she was a wealthy one. Shortly after her conversion another woman, a demon-possessed slave, also believed the message—an illustration of how the gospel is able to reach all classes.

Both in Thessalonica and Berea there were honorable women among those who believed. "Honorable women" likely means wives of leading citizens of the community who were probably reached with the gospel simply because the social position of women was higher and more free in Macedonia than in most parts of the civilized world.

It is, however, in the story of the work at Corinth that one of the most interesting women of the period is introduced. Priscilla is mentioned along with her husband six times in the New Testament. Her ability to instruct the cultured Greek orator and preacher, Apollos, is probably only one of the many ways in which she served the church.

One of the most startling evidences of the prominence of women is found in the last chapter of the epistle to the Romans where eight women are named among the twenty-six persons specifically mentioned in that chapter. The question is, however, What kind of work did they do? Priscilla, in Romans 16:3 is called a helper of Paul. Probably the term is to be understood as signifying the help she gave by furnishing a meeting place for the local group and whatever private instruction she gave as in the case of Apollos. It is also probable that the "helping" included the teaching of classes and even some type of missionary work.

In writing to the Philippian church, the apostle Paul says, "I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life" (Philippians 4:3). No doubt they helped Paul's evangelistic endeavors by providing a home for him, mending his clothing, and preparing his meals. Perhaps they helped the church by visiting the shut-ins, strengthening new members, teaching young women, ministering to the needy, training children in their homes, and by maintaining every good work.

Phoebe is spoken of in the New Testament as "a servant of the church which is at Cenchrea" (Romans 16:1), or "a deaconess of the church." This has led some to surmise that the early church selected women to fill a public office, but this conclusion is not necessary. The original word for deaconess simply referred to a female who served in the church. It is the word used for all kinds of ministry, and in this general sense there is of course a male and female diaconate in the New Testament church. But that there was any official body of deaconesses, in the sense in which the term has come to stand for an organization in the New Testament is untenable. Women workers, yes; women deacons, no!

Thus in the early propagation of the Christian message women played an important role. But, it must be added, to say that women played a leading role is another matter. The Lord limited their activity by not choosing one of them for any official work. He granted them

great freedom and placed importance on their ministrations, but He limited the sphere of their public activity by glorifying their domestic responsibilities.

The leadership of the churches was entrusted to men. The apostles were all men; the chief missionary activity was done by men; the writing of the New Testament was the work of men, and the public prayers were led by men (I Timothy 2:8). Thus men played the primary role in spreading the gospel, but the women played an important role by serving as their "helpers."

According to the New Testament, women are equal with men in spiritual privileges, but subordinate to them in public activities. In the Galatian letter Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:26-28). The apostle's meaning is clear, for he is speaking of the unity of all Christians in the body of Christ, and in such a unity there can be no difference in the spiritual privileges of male and female.

But that this principle concerns spiritual privilege must be clearly understood. Unity of privilege does not mean uniformity of practice nor the obliteration of all differences between the sexes, and to use these words of Paul to imply that there can therefore be no subordination of women is to misunderstand Paul's meaning. If this were true, then clearly it would follow that neither could there be subordination of men to men, which would contradict all Scriptural teaching concerning principles and practices of church organization.

The activity of women in the public assemblies of Christians is carefully regulated in the epistles of the New Testament. Paul says to the Corinthians that, "If therefore the whole church be come together into one place . . . Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Corinthians 14:23,24,35). And then the apostle adds, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Corinthians 14:37).

Again, the apostle says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Timothy 2:12-14). Thus the principle of silence and subjection is the result of the fall of man and it continues throughout the Christian era. This principle was not something which was simply forged on the spur of the moment because of the particular situation in one local church of the first century. It is grounded in facts which are not altered by geography or centuries.

Subordination, dependence, and difference of nature (I Corinthians 14:34; I Timothy 2:13,14) are the three reasons the Lord assigned for the non-participation of women in public worship, and this regulation of silence was not grounded in special and temporary conditions in the church, but was related to the difference in position and nature of male and female. These are the facts whether we like them or not, and whether this agrees with present-day practice is beside the point. Every serious student of God's Word first seeks to discover its meaning and then, and then only, to bring his practice into conformity with it. Biblical principles determine practice, and the principle of silence was the principle of the first century church.

It is only too apparent in the Scriptures that the early church did not allow its women to take part audibly in public worship. That included preaching, praying in mixed company, and teaching men in public. It is equally evident that they served in many other ways but they did not take place in the public ministry of the church. If the practice of the early church is authoritative by way of example for us today (and it surely is), then women should not lead in any way in public worship. This does not mean that a woman may not teach children, for this is definitely her God-given privilege, nor that she may not lead in prayer in women's groups or in teaching other women. However, she must never usurp the authority God gave to the man to lead in the public life of the church. This is the pattern established in the Scripture, and godly women will conform their lives to it.

Dear sister, the Lord makes you equal in privilege to men, but you are to be subordinate to men in the public activities of the church. Yours is a place of subordination, but not a position of inferiority. The Lord exalts you to a high pedestal of service, and He honors you as one whose "price is far above rubies" (Proverbs 31:10), but He has limited your spiritual activities. He has given you an important role in the work of the church, but not a leading role.

To you who are not Christians we ask: Will you obey the gospel this very day, and embark upon a life of usefulness to God? You were created for a better way of life than the way you are now traveling. The Lord says "she that liveth in pleasure is dead while she liveth" (I Timothy 5:6). You can turn your life, however useless it may have been, into a channel of usefulness. You can make it count if you will.

Will you do so? Will you climb into the refreshing breezes which are sweeping down from "heaven's tableland"? Will you drink of the cool waters that are flowing down from the everlasting hills? Will you "cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit" (Ezekiel 18:31), asked the Lord.

Will you turn to the Lord in loving faith, heartfelt repentance, and scriptural baptism that you may find and fill your place in the church—the greatest institution that has ever graced the earth!

THE PRODIGAL SON

By JAMES D. WILLEFORD

ABC and MBS Networks

Radio Sermon No. 395

August 23, 1959

A few days ago we all read of a boy who was lost in Grand Canyon. For six days posses searched frantically for him, and just as all hope was lost, the boy was found alive. He was rushed to the hospital for observation, but doctors found that he was none the worse for his ordeal.

This lost boy arrested the attention of a nation, and brought it to its knees in prayer for his safety. His plight touched every heart and what a wave of relief swept the nation when he was found!

We have been reading of lost boys since the beginning of time, and what a happy ending when they are found!

In the fifteenth chapter of Luke, the Lord tells the story of a boy who was lost and found. The story has an unusual twist to it, in that the boy lost himself and later found himself.

The Bible says he was the younger of two sons, and that he decided to leave home. Why he reached this decision we do not know. It may have been that he grew tired of home restraints. This happens to boys quite often. They grow tired of the restraining hand of Dad however gentle he may be. They decide that if they go on their own they can throw off all fetters and be as free as the breezes.

But such is not the case, for the higher one climbs in life the more he is circumscribed by custom, society and law.

The president of the United States, despite his tremendous power, has more "bosses" than any of us. He is answerable to the Supreme Court, the Congress, and a hundred and seventy-five million American citizens. A young man never reaches the point that he has the liberty to do anything he feels big enough to do, and if he tries it he may find himself in jail before sunset.

The prodigal son may have decided to leave home because of the bright lights that beckoned to him from a far country. This is why some boys leave home today. The bright lights of some great city promise them joys they have never experienced at home. But how disappointing they are in the end. Life is not one moment of excitement after the other. About ninety-nine percent of daily living is made up of the commonplace and the ordinary. Most of our activities in the home or in business are routine, and we cannot expect a thrill every hour on the half hour! Life is just not like that, and our young people should learn this lesson during their early years.

Whatever may have been the prodigal's reason for leaving home, the Bible says he came to his father and asked for his portion of the

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estate. It was customary in Palestine for a father to comply with such a request when his son was grown, and so this father did not have much choice in the matter. However, we feel sure that the father protested his son's leaving home, and no doubt he begged him to stay in his own country. But he did not force his son to remain at home.

This is a picture of God. He reasons with us about the pitfalls in the far country of sin, and He pleads with us not to fall into them. He asks us to refrain from sin because of what it will do to us, and He pleads with us to serve Him because of the blessings that will accrue to us, but He does not force us to serve Him. He does not force us to do anything because we are free moral beings with wills of our own.

We have had people ask, "If God wanted us to refrain from evil why did He not make us so we could not sin?" We answer that He could have made us incapable of sin, for He did create beings that are incapable of it. But who wishes to exist on the level of a brute? Who wishes to be a mere machine, like the sun, moon and stars, without the ability to make decisions? The sun never sins, but neither does it glorify God when it shines because it can do nothing but shed its rays abroad. God derives more pleasure and honor from the service of one man than He derives from the shining of all the stars because man chooses to serve Him, but the stars have no choice.

The very freedom God gave us when He made us in His own image should inspire us to serve Him willingly. We should strive day and night to reflect His divine likeness in our thoughts, speech and conduct. But instead of using our freedom to serve Him who gave it to us, some of us use it to spit in His face. We do evil and then defy God to do anything about it. We shake our fists at Him and boast that we can do as we please. And we can—for now! But another day is coming, and He says "Know thou, that for all these things God will bring thee into judgment" (Ecclesiastes 11:9).

So the prodigal son "gathered all together, and took his journey into a far country." We see him as he stepped off the front porch of the old homestead and started on his way. His head is held high, his shoulders are broad, he is well dressed, and his pockets are full of money. He steps across the yard, pauses at the gate for a last look at home, and then hurries on toward a distant land.

We do not know how long it took him to make the journey, but in time we see him in the far country. He is going all the gaits of the world. He is satisfying every desire of his heart. His fair-weather friends are gathered about him, and he spends his money without thought of where it came from, or what he will do when it is exhausted. He is doing what any beast of the field could do. He is "living it up." The Bible sums it up by saying, "He wasted his substance in riotous living."

The Lord did not name the young man of our story, but Bible scholars have called him "the prodigal son." They have given him this name because the word "prodigal" means "waster," and truly he was a waster. He wasted his money, his wasted his manhood, he wasted

his strength. He wasted his training. He wasted his reputation. He wasted his intellect. He wasted his soul. There was nothing he did not waste.

No word more accurately describes a sinner than the word **prodigal**, for sin is the most wasteful thing in the world. It will dissipate our energies, and destroy our souls. It will dethrone every high and holy resolve, and drown us in the sea of despair.

When we talk about a prodigal we usually have in mind a scoundrel and a reprobate, but there is another type of prodigal who is just as tragic. We have in mind the good moral man who refuses to become a citizen of the kingdom of God. He performs his good deeds as a citizen of the world, yet he expects the Lord to reward him. Christ says that at the judgment, "Many will say to me, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But in response to their questions, the Lord will be forced to reply, "I never knew you: depart from me, ye that work iniquity" (Matthew 7:22,23).

Whom will the Lord know at the judgment? He will know—and the word **know** is used here in the sense of approval—those who do His will. And it is His will that we obey the gospel. He has commanded that we believe in Him as the Son of God, repent of our sins, confess His name before men, and be buried with Him in baptism (John 8:24; Acts 17:30; Matthew 10:32 and Romans 6:4). By taking these steps of faith we come into Christ, and our names are enrolled in the book of life. If our names are not found in the book of life, the Lord will not know us, or recognize us as His own at the judgment.

The Lord says we must "work in his vineyard," but there are many pathetic souls who insist that they can do as much good on the outside of the church as they can on the inside of it. Yes, men can do a lot of good out of the church, but all their efforts are **wasted**—so far as their own soul's salvation is concerned. It is not enough for us to work, but we must work in the kingdom if we expect to be rewarded for our labors. Why should the Lord have a kingdom, and why did Christ "purchase the church with his own precious blood" (Acts 20:28), if we can ignore it and still be saved? How much better is the church than the world if a man may remain a citizen of the world, and yet be saved by his own goodness?

It is sad to see a man lost who comes so near to the kingdom, but no man can be saved who has not been translated into the kingdom of God's dear Son. No matter how many good deeds he performs, he is still lost if he is out of the kingdom. He, too, is a prodigal—a waster—for his good deeds done as a citizen of the world will not count toward personal preparation for heaven. The Bible plainly says we must be married to Christ, by becoming a part of His bride, the church, in order to "bring forth fruit unto God" (Romans 7:4).

The Lord says that when the prodigal son had "spent all, there arose a mighty famine in that land; and he began to be in want. And

he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him" (Luke 15:14-16). This is the clearest picture we have ever seen of what sin will do. It promised the prodigal son joy and thrills, but look at how it paid off—in the husks that the swine did eat!

But in this story sin was only running true to form. It always makes its appeal under false colors. It never shows its hideous heart, and it never reveals the vortex of destruction that swirls at its core. It promises a highway of happiness, but ends in an alley way of sadness and disappointment. It promises a palace of pleasure, but it brings one to a hovel of despair. It promises freedom, but it turns its devotees into slaves. But no matter what it promises, it always pays off in the husks that the swine did eat.

Finally, after the prodigal son reached the depths of degradation, he came to himself, saying, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father" (Luke 15:17,18). How fortunate that he came to himself in time! Many never do. The siren song of sin has lulled them into a sleep from which they never awaken.

The prodigal son was more fortunate than many sons. He had a good home to remember, and to contrast with the swine pen in which he found himself. He had the teaching and training of his early years to help him see the futility of his present state. He had the love of a father who waited to welcome him back home. But many young men do not have these advantages. They have never had a happy home to contrast with their present misery. They have never been taught the way of life that would enable them to see the way of death they are presently traveling. They do not have a father that cares, and waits to welcome them back home.

The prodigal's decision to return home was the only noble resolution he could have made. If he had said, "I came into this far country and failed, but I am going to walk out of this swine pen, and go into yet another country, and there I will succeed," many would praise him for his determination. But such a resolution as this would not be noble for he could never be right with God, with his father, or with himself until he righted the wrong he had done his aged parent. God will never approve of any man who sins against his neighbor, and then moves away with the wrong uncorrected. Such a man can never be forgiven until he goes back in person, writes a letter, makes a phone call, or in some honorable way makes amends for the wrong he has done.

After the prodigal son resolved to go back home, he acted immediately to carry out his resolution. He arose, and came to his father. But what a sight he must have been as he traveled toward home—dirty, unshaven, unkempt, in tatters and rags. He left home well dressed, his pockets full of money, his shoulders back, and his head held high, but he returns in sackcloth, his pockets empty, his shoulders stooped, and

his head bowed. We have often wondered how his father knew him, but suffice it to say, he did.

The Bible says, "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). What love, what pity, what mercy!

How came the father to see his son at such a distance? Was he out in the field, sitting on the porch, or gazing out the window when his son turned off the main road and started up the lane toward home? Perhaps he was looking down the lane, and longing for his son's return. He may have been saying in his heart, "What happiness, what joy, what comfort my son would bring to me if he would but return home."

The experience of this father may have been parallel in some respects to the experience of an elderly father in Minnesota. Brother Henry Towell, a gospel preacher, and a personal friend of mine, went to a small town in that state to preach in a revival meeting. He had wired the time of his arrival, but the brethren did not receive the message. So the friends who were present to meet the passengers who disembarked at eleven o'clock that night soon melted into the darkness, and Henry Towell was left alone—except for an elderly gentleman who stood forlornly by.

Henry spoke to the man, and within a few moments they were freely conversing with one another. He asked the man if he had expected the arrival of someone on the train, and he replied, "Well, yes and no." And then he said, "You see, it is like this: Fifteen years ago my son and I had a violent quarrel, and he left home on this train vowing that he would never return. After a few months I tried to trace him, but I have never been able to find him. So for nearly fourteen years I have met this train every night with a prayer in my heart that one night on one of these trains my son will return home."

In the case of the prodigal son there was no quarrel between him and his father, and when he returned he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21). He planned to say further, "make me as one of thy hired servants," but his father did not let him complete his confession. He drowned out his words with the kisses of forgiveness, and in a voice quivering with emotion he said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found" (Luke 15:22-24).

Sinner friend, this is a picture of God's love for you. It is a picture of His love for every lost soul on earth. Will you respond to that love and make a sacrifice for it? It was the love of God for you that moved Him to sacrifice His Son for you. Will you sacrifice your sinful pleasure, and present your body as a living sacrifice to Him who loved you so? Surely you will react to His goodness and forbearance and longsuffering by obeying the gospel. May we hear sometime this week that you became a Christian today.

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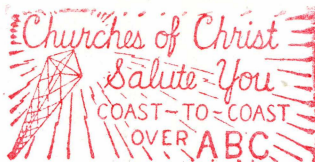
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